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A
L E T T E R

ADDRESSED TO THE
MINISTERS OF THE ORTHODOX,
England - churches, ^{OR,} etc -
CALVINISTIC BAPTISTS:

PARTICULARLY THOSE OF THE
WESTERN ASSOCIATION,
SHEWING THE
INCONSISTENCY OF THEIR CONDUCT
AND WORSHIP,

AND
PROPOSING A REMEDY.
BY
ONE OF THEIR BRETHREN.

Learn of me.
God is one.

JESUS CHRIST.
PAUL.

What Man dares go in a way, which hath neither precept nor example to warrant it, from a way, that hath a full current of both?
BOOTH'S Pædobaptism Examined, p. 174. 1st Edit.

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ADVERTISEMENT.

THE Writer uses the terms *Orthodox* and *Calvinistic* in the following letter in a popular style, as it was no part of his inquiry, how far, *in fact*, the persons whom he addresses might consider themselves as discriminated by these epithets. He means no reproach by them, and if his Brethren think them an honour, they have it. Some epithet must necessarily be made use of to distinguish them from another class of Dissenters in this kingdom, who reject, with them, the practice of Infant Sprinkling, but who are, in other opinions, the very opposite of those to whom the observations in the following letter apply.

THE MORTALITY OF

A
L E T T E R,

&c.

MEN AND BRETHERN,

I HAVE heard some of your brethren expressing themselves dissatisfied when it had been intimated to them, that their sentiments and practice were such as would not admit of their being called rational Christians; and being desirous of ascertaining whether their dissatisfaction was properly founded was the occasion of the following address.

A rational Christian, according to my idea of him, is one who believes the Bible to contain a revelation of the will of God to mankind, that is so plain as to be understood, for all the purposes of piety and religion, by the poor and illiterate, and so important as to feel it his duty to make it the rule of his faith and conversation. He believes God cannot be the author of contradictions, and therefore he endeavours to reconcile seeming contradictions by consulting the general tenor of the divine word, and the immediate
object

object of the inspired writers, in those more difficult and apparently contradictory parts. His general rule of interpreting Scripture is to explain distinct propositions of ambiguous interpretation by the general and plain sense of the word of God. Such a Christian will make this revelation the rule of his faith and practice in the concerns of life and in the duties of devotion. The man who does not this, acts irrationally, whilst he sustains the name of a Christian, for his profession and his practice are at variance with each other.

The Orthodox Baptists, as they choose to style themselves, charge their pœdobaptist brethern with acting very irrationally in baptizing or sprinkling infants, because they have neither precept nor example for doing it in the word of God: Yet these Baptists themselves, use a form of human invention that is full as destitute of any countenance in the Bible as infant baptism, in which they ascribe all honour and glory to three distinct persons in the Deity; each of these persons, according to their plan of devotion, having supreme, distinct honours ascribed to him! In their controversies with the Pœdobaptists, it is their constant demand: "Shew us a precept or example from the New Testament in proof of your practice." The requisition, it must be owned, is reasonable; but how it can be made, with any shadow of consistence, by men who violate the rule which they prescribe to their brethern, I say *violate it* almost invariably, and that in the most solemn part of religious worship, is altogether unaccountable! Baptism is only to be considered as a positive rite; but prayer and praise are moral obligations founded on the relationship which subsists betwixt the creature and the Creator (*a*). It is; therefore of the greatest moment to preserve the purity of obligations of such vast importance, and by no means adopt modes of expression that at best are very ambiguous, and which, in their obvious meaning evidently tend to mislead the multitude.

If the object of the worship of these men is a *Trinity* in unity, it may be asked on their own principles,

ciples, Where is the precept or example for such a worship to be found in the Bible? Is there any thing in the New Testament resembling this worship? Let the place be pointed out, and we will believe (*b*). But it cannot be done, because this was not the worship recommended by Moses and the Prophets, and sanctified by our Saviour and his Apostles. They worshipped *One God*, and ascribed all goodness and glory to him! There we are told, that to us Christians there is but *One God*; and he is farther described to be the FATHER, *not* the Trinity.—“ There is “ One God and One Mediator betwixt God and men, “ the Man Christ Jesus.” What can be more plain than such declarations? Certainly they are levelled to the meanest capacity, as it is proper all things should be which concern universal piety, or our duty to God. Christ directs us expressly to pray to the *Father*, and, in his example, ascribes to him *only* the kingdom, the power, and the glory for ever. If the New Testament were a dark, or even an ambiguous book, and had left the object of worship involved in obscurity, or perplexed in mystery; if there were neither precept nor direction that could lead us to discover the nature and the object of the devotion of the primitive Church, some excuse in such a case might be made for the worship which prevails among the Calvinistic Baptists. But when we consider how clear the Word of God is on this subject, and how many precedents (*c*) we find in the apostolic writings, of prayers being concluded by ascribing glory to God the Father only, it must remain a matter of the greatest astonishment, how professing Christians can conscientiously worship the Father in spirit and truth, whilst they neglect the rules laid down to direct and regulate it! Permit me to remind you, Men and Brethren, that the Ministers of the Gospel stand in a very awful and interesting situation, as the servants of the Most High God, to conduct his public worship, and teach the ignorant the duties they owe him.

Are

Are there not very many bearing this character who *know* that God hath not required of them a material part of the service that they perform? If they should be the instruments of misleading the people from the plain directions of the Scriptures, through an unreasonable attachment to their own unscriptural inventions.—If they should fill the minds of their flocks with confusion, when they pray to God and praise him, by directing them to ascribe glory, equal glory, to *three*, and not to *one*, under a mistaken zeal to rectify the lukewarmness of their Saviour and his Apostles, because they had not sufficiently guarded their faith (*d*), and if they should be the instruments of detaching the reverence all men owe the Father of Mercies, by dividing, darkening, or misplacing it; how can they appear before that Great God who is jealous of his glory, with a conscience void of offence? Can they deliver up their account with joy, and at the same time with a consciousness of non-submission to the righteousness of God? Brethren, let us suppose what at least may be possible in the last day, that the Judge should ask, “Who hath required “this at your hands?” (*e*) In character, the Ambassadors of Christ;—in practice, delivering an embassy that has not the sanction of his divine authority, but teaching for doctrines the traditions of men!

The reason that is often given for such a practice, is so shocking as not to be named without the deepest concern. It is said to be a mark of heresy, and *censured as such*, to conclude prayer and give praise in the language of the New Testament. And is a religious and conscientious adherence to the letter and spirit of the Gospel the only criterion of heresy? O the depravity of the times, and the corruption of manners! What is to be inferred from these men’s sentiments and conduct? The most obvious construction of such a conduct is, that they are dissatisfied with the wisdom of Christ, because he hath not sufficiently guarded truth against the inroads of error and heresy. However a dispassionate Christian would be ready to admonish those persons, who traduce their brethren

as heretics, without any other reason than their paying a sacred regard to the Word of God in their worship; to consider in the most solemn manner, as they would answer it at the bar of God, that *their practice* sanctifies the worst of heresy, a departure from the express declaration of God's will, either from habit, false zeal, or because they love the praise of men more than the praise of God!

The Orthodox Baptists are called upon, whilst they use their unscriptural doxologies (*f*) to explain themselves and their behaviour towards their Pædobaptist brethren, who practise infant baptism, not upon the authority of any express precept of the New Testament, but from consequences derived from the analogy of the divine dispensations, or from deductions formed on certain indefinite expressions that are used in relation to this ordinance, and shew wherein they differ from those whom they charge with teaching for doctrines the traditions of men. To an impartial man it must appear with irresistible evidence, that the Baptists are by far the most culpable, in proportion as the object they neglect or pervert is of vastly greater importance than a mistake that respects a positive rite, whose validity rests on the will of the law-giver. Is it necessary to remind those men, who, at least in this case, are so much in the habit of neglecting Jesus Christ, and resisting his authority, "It is not every one who saith, Lord, Lord, shall enter into the kingdom of Heaven?" The *only men* who build on the rock are those who hear the words of Christ and *do them*. If we love the Saviour, let us not be ashamed of his words before men: Let us receive him as our Prophet, Priest, and King. But this can never be done whilst the wisdom of our Lord is arraigned, whilst his love for the truth is suspected, because he hath left it unprotected, left it to look for support and perspicuity in human subtlety, or in human power and passion.

Let us for a short time stay to enquire into the tendency of the Christian religion, as it is exemplified by these men. Does it teach the people the knowledge and worship of the *one true God*, by one Mediator; or

doth it teach them the worship of three Gods? If the God to whom they address their prayers is the Father, who possesses every possible excellence in himself, how does it come to pass that the Son and the Holy Ghost are added to the Father in the conclusion of the same prayers, and equal, distinct honour, perfection, and glory are ascribed to them? Is the Son God distinct from the Father? If so, how can we ask blessings for his sake, rather than for the sake of the Father? If his divinity is distinct from the Father's, and yet coequal with it, then the sins of men must be as offensive to *his justice*, as they are to the justice of his father. And as we are taught that the Mediator must be God, distinct from, but coequal to, the Father, in order to satisfy justice, it will follow that God made satisfaction to himself; or the Godhead of Christ had no satisfaction given it. And yet we are told God cannot die (*g*), tho' death perfects this satisfaction. How then could he make satisfaction? If God is a being that cannot suffer, it is a strange way of talking of the Deity imparting efficacy to humanity, in order to constitute the price of redemption, whilst the Almighty can neither be degraded nor exalted. Perhaps it is better to cut the knot, than to attempt to reconcile contradictions, than to reason in a circle. Let the Calvinistic Baptists say, that the Mediator is the Man Christ Jesus. And let them begin all their prayers by an address to the most holy *Trinity in Unity*, petition them to supply all their wants, pardon all their sins; and ascribe to them all and equal power, perfection and praise—and let them finish by asking all to be done for them and in them *for the sake (k)* of the Mediator, who according to the Apostle Paul is the Man Christ Jesus. By this plan of devotion they would avoid ascribing more glory to one person in the Trinity than to the other—they would avoid kindling a war in the bosom of the Godhead, by making the Father and the Son to possess different, and in their official characters, opposite perfections, the most shocking of all ideas which can be dignified with any relation to religion—though, after all, it is
much

much to be questioned, whether they are not incapable of explaining what is, or indeed can be, meant by Person, as it is used to describe God, or the Divine Essence; (z) and whether this mode of worship would not lead the common people to worship three Gods, who are reconciled to the world by the sufferings and death of a man; and if so, in the issue, the very same persons may deify this man, and make him a fourth God, as on the account of his *merit only*, the Father, Son, and Holy Ghost confer any blessings at all on mankind, and have their inexorable justice satisfied. If it is God that satisfies justice, then he makes satisfaction to himself—if it is any mode or relative character that procures this release for us, then our gratitude is chiefly due to that relative character; or if it be the doctrine of the New Testament, that the justice of Deity, unerring Deity, under all his absolute and relative characters, would not suffer sinners to be pardoned without a compleat, adequate, perfect satisfaction; and that this was given by the Man Christ, then the obligations of sinners to him must be *supreme*. For he hath done for us what absolute Godhead could not or would not do! In short, in whatever view I consider the mode of worship that is encouraged and practised among the Baptists before described, I cannot well avoid coming to the conclusion of the Apostle when he was at Athens; that they, as the Athenians were, are too much addicted to superstition. May the pity and mercy of God be speedily displayed to rescue his honour and the best religion from contradiction and confusion; and to deliver the weak and pious Christian from that anxiety and terror which always attends the dread of mistaking the object of divine worship (l)! I hope it will appear with strong evidence that the orthodox Baptists are quite inexcusable in their rigid adherence to their unscriptural doxologies, by enumerating the several different ways holy men of old conducted their devotion. This, if any thing, is most likely to bring them back to the worship of the New Testament (m).

See Math. vi. 13. For thine is the kingdom and the power and the glory for ever, amen. Rom. i. 25.

Who charged the truth of God to a lie, and worshipped and served the creature more than the Creator, who is blessed for ever, amen. Rom. ix. 5. whose are the father's, and of whom as concerning the flesh Christ came, who is over all God, blessed for ever, amen! Rom. xi. 36. For of him, and through him, and to him are all things, to whom be glory for ever, amen! Rom. xvi. 25—27. Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ—to God only wise be glory, through Jesus Christ for ever, amen. Gal. i. 4, 5. Who gave himself for our sins, that he might deliver us from this present evil world according to the will of God, and our Father, to whom be glory for ever and ever, amen! Ep. iii. 20, 21. Now to him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto him be glory in the church of Christ Jesus, throughout all ages, world without end, amen. Ph. iv. 20. Now unto God and our Father be glory for ever and ever, amen. 1 Tim. i. 17. Now to the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, amen. 1 Tim. vi. 15—16. Which in his times he shall shew who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light, which no man can approach unto, whom no man hath seen nor can see, to whom be honour and power everlasting, amen! 2 Tim. iv. 18. And the Lord shall deliver me from every evil work, and will preserve me to his heavenly kingdom, to whom be glory for ever and ever, amen! Heb. xiii. 20, 21. Now the God of peace that brought again from the dead the Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: To him be glory for ever and ever, amen! 1 Peter, iv. 11. That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, amen! 1 Peter v. 10, 11. But the God of all
grace,

grace, who hath called us to his eternal glory by Christ Jesus—after that ye have suffered a while, make you perfect, stablish, strengthen, settle you; to him be glory both now and for ever, amen. 2 Pet. iii. 18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to him be glory both now and for ever, amen! Jude 24, 25. Now to him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever, amen! Rev. i. 5, 6. And from Jesus who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth—unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father—to him be glory and dominion for ever and ever, amen! Rev. iv. 8. And they rest not day and night saying, holy, holy, holy Lord God Almighty, which was, and is, and is to come! V. 11. Thou art worthy O Lord, to receive glory and honour, and power, for thou hast created all things, and for thy pleasure they are, and were created. V. 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honour, and glory and power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever. Rev. vii. 10. Salvation to our God, who sitteth upon the throne, and unto the Lamb. V. 12. Saying amen, blessing and glory, and wisdom and thanksgiving, and honour and power, and might, be unto our God for ever and ever, amen! Rev. xix. 1. And after these things I heard a voice of much people in heaven saying, Alleluia, salvation and glory, and honour and power, unto the Lord our God! (j)

From the above selection of doxologies, and they are *all* that can be found in the New Testament; it is certain there is no scripture countenance given to all the doxologies that are generally used among the Calvinistic Baptists. Christ and his Apostles give them no support

support in this part of their worship. (r) And yet the way is marked out for them; there are plain precepts and example to direct their feet in the way of peace. However they leave the light of Christ, and prefer human inventions to the plain truth of scripture! They profess, it is true, to believe the all-sufficiency of the Bible, as a rule of faith and practice—but by resisting the authority of the Saviour in their confused doxologies, their profession and practice are at variance. The holy apostles were taught of God, men full of zeal and of the Holy Ghost, who hazarded their lives in defence of the purity of the Christian religion, and at last sealed their testimony with their blood: But this example and influence make no impression on our Baptist brethren; to turn them to the faith that was once delivered to the Saints. Thus obstinacy in this point, instead of uniting Christians in the fellowship of the gospel—in the doctrine of Christ, tends to sow discord among the brethren, and shade the glory of the benevolent Redeemer who proclaimed peace on earth, and good will to men. Is not their mode of worship and the spirit with which it is conducted, a stumbling block in the way of the conversion of Jews and Mahometans;—whilst Papists are hardened in their superstition and idolatry by observing Protestants as tenacious of the traditions of men as themselves, when it suits their convenience, and gratifies their passions? They must see that the only dispute betwixt them is, where to settle this human authority, so destructive to the kingly office of Jesus Christ. But this point cannot be long at issue. The Church of England and the Pædobaptists in general are not to be persuaded by such men to drop their adherence to rites and ceremonies that owe their origin to mistake, or human tradition, because they observe these men themselves who plead for the purity of religion, and the supremacy of Christ in his Church, violate almost constantly, and even deliberately, the rule they prescribe to their brethren. Finally, it is much to be doubted, whether other denominations of Christians have not the appearance
of

of truth and reason on their side when they infer that this sect, at least the Calvinistic part of it, is composed of men who are slaves to a system of their own, and that their zeal is chiefly directed to restore the purity of the ritual part of Christianity, whilst they move not a finger to curb the gross corruptions that have defaced the original beauty, and the primitive benevolent simplicity of the doctrines and worship of the Gospel.

It is the ardent desire of the writer of this letter to promote the glory of God and the honour of our Redeemer, by diffusing an active zeal for the truth as it is in Christ. Whilst his endeavours are directed to this object amongst all denominations, he has particular reasons for pressing it on his Baptist brethren:

If their pastors and teachers have any regard for the honour of Jesus Christ, the purity of his religion, and the instruction of their flocks in scripture truth; if they have any desire to cherish and expand the principles of benevolence and Christian union; if they seriously wish for the conversion of Jews and Mahometans to the faith of the Gospel, unmixed with human invention, and desire to reclaim the Papists from error and delusion; if they would leave a convincing and lasting impression on the minds of the members of the Church of England, of their sacred veneration for Christianity as it was taught by Christ and his Apostles, and that their dissent from the Established Church is conscientious, because they dare not submit to human authority in matters of religion; and, if they would wipe away the reproach of straining a gnat and swallowing a camel, of sacrificing the greater commands of Christ to cherish the less; of setting up an ensign to distinguish a party, rather than to accomplish any of the moral and important purposes of religion; let them relinquish their attachment to unchristian forms; let them follow the Saviour through evil report and good report in the plan of his devotions, and rescue the Bible from the suspicion of being a defective unguarded rule of faith and piety (*p*). Till they have done this, let them cease to make a demand on their brethren,

brethren; which they themselves are unwilling to discharge in the devotional parts of their worship; let them avoid to cherish a zeal for Water Baptism of so peculiar a nature, whilst in the weightiest concerns of religion, they remain unmoved by the Majesty of the Deity, the final account that must be given in the day of judgement, and by His unrivalled claim to supreme honour, glory, dominion, and praise for ever and ever.

Men and Brethren, the unscriptural worship which it is the object of this letter to point out and correct, prevails among you. Would to God it were less prevalent. *You know* it is wrong (*u*), though many of your people may be ignorant; dare to tell your people, that one is your Master, even Christ, and that you prefer his authority, and the testimony of a good conscience, with the reproaches of being stiled heretics, to the plaudits of ignorance, and the rewards of a spurious and misguided zeal. I conclude my address to you in the language of the poet:

— si quid novisti rectius istis,
Candidus imperti; si non his utere mecum.

HOR. lib. i. Ep. 6;

And remain,

Men and Brethren,

Yours,

ONE OF YOUR BRETHREN.

N O T E S

A N D

I L L U S T R A T I O N S.

(a) "IT must indeed be acknowledged that positive rites
" are not of equal importance with those doctrines which
" immediately respect the object of our worship as rational
" creatures. *Booth's Pæd. Ex. Pref. p. 7. 1st. Edit.*

(b) The pious and candid Dr. Watts was very sensible of the silence of the Scriptures on this subject, when he modestly expressed himself thus: " I am not willing to be the man
" who should venture to say, there is an absolute necessity of
" using *any* doxology which has no pattern or precept in
" Scripture. We must have a care lest we make any thing
" necessary by mere human custom or constitution which the
" Holy Scripture hath not made so by a divine appointment.
" Since the Scripture is given to direct our worship, is it not
" better, in our most common and usual addresses to God, to
" follow the express directions and examples of Scripture,
" and imitate those first and most glorious Christians?"

Dissert. v. and Christ. Duty, p. 223

(c) " Whoever would obliterate them (the laws of Christ)
" or any how attempt to change them, must either suppose
" himself wiser than Jesus Christ, or a greater friend to
" mankind

"mankind. He must be moved either by an *enormous self-conceit*, or by the spirit of *malevolence*." *Booth's Pæd. Ex.* p. 19, *Pref.* I wish Mr. Booth and his Calvinistic Brethren may seriously attend to this just reproof, and return to the simplicity of the Gospel. The man who could adopt the above as his belief must be inexcusable in the eyes of God and the world, if he continues to use unscriptural doxologies.

(d) "All that is added to Christ's institution as a necessary part of it, ought to be esteemed only as the invention of those who add it: And the more there is added, let it be done with never so much solemnity, and never so great pretences to authority, the less there is remaining of the simplicity of the institution as Christ himself hath left it." *Booth's Pæd. Ex.* p. 11. "When our divine Lord, addressing his Disciples in a positive command, says, *it shall be so*, or when speaking by an apostolic example, he declares, *it is thus*, all our reasoning about fitness, expediency, or utility must hide their impertinent heads." *Booth, ibid.* p. 106. This is plain talking like a Bible Minister and a Protestant!

(e) I hope this supposition will not be thought to favour of bigotry. It is not meant so by the writer. However let us hear an elder brother on the same subject: "We will suppose a subject or a servant neglects the law of a magistrate or the command of a master; we will farther suppose him called to an account of his disobedience, and that in his vindication he should say, 'I considered the precise performance of the order as of little importance, provided it were but *substantially* observed. I have therefore substituted something in its room that will do quite as well.' Would this be thought a modest excuse or a just vindication? It may be answered, in that obsolete phrase of our biblical version—I *throw not*." *Booth's Pæd. Ex.* p. 164, 165.

(f) The doxologies most in use are these:
 "To whom with the Father and Holy Spirit, be all and equal honour and glory ascribed, for ever and ever.
 "To God the Father, God the Son, and God the Holy Ghost—three persons but one God, be all and equal honour and glory ascribed, world without end. Or,
 "To Him (Christ) with Thee and the Holy Ghost be all,
 "&c. &c."

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It signifies but little which of these forms is used, as all are equally unscriptural. The object of this letter is to bring us back to the scriptures, and in this centre preserve an unity of spirit in the bonds of peace!

(g) There are but a few, if any, of the Calvinistic Baptists who believe that the Godhead of Christ suffered and died.—But when they speak on this subject they use the phrase that Christ suffered as *Man and Mediator*. This is an expression full of ambiguity; if it means more than the sufferings of the *human nature*, and less than those of the *divine*, where shall we find a medium, unless we shelter ourselves under an *office*? But if you simplify, it is all one. There must be a *conscious Being* to suffer—And that Being must, in this case, be either *God* or *Man*, or *both*, on the principles of our brethren. It is perhaps best and most scriptural to say that the Godhead that was in Christ was the Godhead of the Father—and that it withdrew itself from the Saviour in that awful period, when he cried out, “My God! my God! why hast thou forsaken me?” *Math. xxvii. 46. See. Dr. Watt’s Important Questions, p. 130.*

(k) It is no where expressly said, that God pardons sin for the sake of Christ, and therefore it may be as well to drop the use of a phrase that is very ambiguous in its signification—and may lead the people at large to think that the Father of mercies is not of himself merciful! *Eph. iv. 32.* is the text perhaps that has misled some Christians, because it is wrongly translated. In the original it is *καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ* even as God in Christ hath forgiven *ἐχαρισάτο ὑμῖν*, more properly confers favours upon you, or hath conferred favours upon you. The sense evidently is, that Christians should imitate God in their conduct one towards another.—He giveth both *largely and freely*, and upbraideth not! Here it may be enquired what is truth? How are we to come to God? The answer is, in the *name* of Jesus Christ. Thus he hath taught us. *Joh. xv. 16.* “That whatsoever ye shall ask the Father in my name, he may give it you.” *Joh. xvi. 23.* “In that day ye shall ask me nothing: “Verily, verily I say unto you, “whatsoever ye shall ask the Father in *my name*, he will give it you.” *V. xxi.* “Hitherto ye have asked nothing in my name—ask and ye shall receive, that your joy may be full.” *V. xxvi.*—“And at that day ye shall ask in my name.”—This is the instruction of my Saviour; I cannot be wrong in yielding myself up to him. He knows best in what

what manner I ought to ask for blessings of his heavenly Father—I will endeavour to conform to his written will.

(x) “ It is a certain fact, that when we are much accustomed to certain terms, we can scarcely avoid fancying we understand them, whether they have a meaning or not; hence in some popular systems of religion, the ZEAL of the PEOPLE is principally exerted in support of certain favourite phrases, and a kind of technical and idiomatical dialect, to which their ears have been long inured, and which they consequently *imagine* they understand, but in which often there is NOTHING TO BE UNDERSTOOD ”

Campbell's Philosophy of Rhetoric.

(1) I cannot resist the pleasure of communicating the following note to the notice of my reader. The worthy author's good sense and Christian piety shine in it with equal splendor. It suggests, as he tells us, what gave his mind an undisturbed serenity in the awful and interesting concerns of divine worship. His words are the following. “ Jesus Christ came to reveal the One true God in a clearer manner than he was before revealed.” He himself worshipped this God, taught his disciples to worship him. Could I worship God (thought I) under the same view as my Lord and Saviour did, or as he expressly taught his disciples, I should so far take the most effectual method to guard against error. Let me then ask, did he worship *himself*, jointly with the Father and the Holy Spirit, as the Trinity, or the triune God? If he did, let me do the same. If he did not, can I be wrong in following his example? Am I to be governed by the reasonings of men and their schemes in this matter, or by the authority of the head of the church? I cannot for a moment hesitate. I will examine then to whom he addressed his prayers and thanksgivings. Jesus lifted up his eyes to heaven and said, “ Father, this is life eternal, &c. And now, O Father, glorify thou me—Father I will that they also—O righteous Father—I thank thee, O Father—Father, if thou be willing —Father, into thy hands I commend my spirit!” Jesus from these instances appears to have addressed his prayers *and thanksgivings* not to his own nature, or to himself jointly with the Father and Spirit, but to the Father only. If the Father be the Trinity, or the triune God, then I also worship the Trinity. *A short view of the tenets of Trinitarians, &c. &c. p. 72, 73. 2d Edit.*

(m) In process of time the best institutions are apt to decline,
and

“ and by insensible degrees to swerve and depart from their first state; therefore it is a good rule to preserve things from corruption and degeneracy often to look back to the first institution, and by that to correct those imperfections which almost unavoidably creep in with time.”

Booth's Pæd. Ex. p. 107.

(i) Mr. Booth's sentiments here are so much in point that I must again take the liberty of introducing him to the notice of his brethren.

“ Behold here an acknowledgement so plain and so full that I wonder with what countenance men can resist so manifest a truth, and withhold it in unrighteousness? And yet here they will muster up the best strength they have; and will not yield an inch of what they have once established, be it right or wrong.” *Pæd. Ex.* p. 148.

(r) “ For while they forbear the use of this remarkable apostolic language, it *looks* as if they were conscious that it would not properly express the facts to which it should be applied.” *Booth, ibid.* p. 112.

And again, the same champion for the perfection of Christian authority tells us,

“ It would be the height of precipitancy, and little short of religious madness, to desert an hypothesis thus recommended for one that appears in such embarrassment, without the most cogent reasons.” *Booth's Pæd. Ex.* p. 132.

Mr. Booth, no doubt, has observed this religious madness, as he styled it, in some of his brethren, if he has not been infected with it himself. However, from this time forward, if he would retain the character of an honest man, he will use Scripture doxologies *only*.

(r) “ Clear scriptural precepts and apostolical examples, (saith a candid writer) are safe and sufficient guides for devotional practice; while that which is founded on the speculations and reasonings of men, and supported by neither scriptural precepts nor apostolical examples, is in danger of being erroneous, and of engendering *strife, railings, and evil surmisings* among those who acknowledge the same master, and ought to be united by benevolence and kindness.” *A Short View of the Tenets of Tritheists, &c.* p. 102. 2d Edit.

(p) “ That the testimony of the Scripture in favour of any religious tenet or practice is of great importance, none
“ but

“but infidels dare to deny, that the sacred writings are our
 “only rule of doctrine and worship was the grand principle
 “of the Reformation, and happy had it been, if each con-
 “cerned in that excellent work had uniformly acted under its
 “influence. On this foundation Protestant writers have suc-
 “cessfully opposed the Papal system. Nor is any thing more
 “frequent with them, when engaged in that controversy, than
 “a recurrence to this capital principle, Chillingworth’s
 “maxim, **THE BIBLE ONLY IS THE RELIGION OF PRO-**
 “**TESTANTS.**” *Booth’s Pæd. Ex.* p. 174.

(u) It must be a matter highly satisfactory to every sincere
 and benevolent Christian to observe the striking difference in
 the spirit and tendency of the circular letters of the Western
 Baptist association in this and the last year, when compared
 with the letters of the two preceding years in the same district:
 If we may judge by this criterion, of the growing wisdom,
 candour, and Christian charity of our Ministers and Churches,
 we shall soon see them in the most flourishing condition!

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T H E E N D.

